Sharada Peetha Research Series VII

Sharada Peetha Research Centre

Karan Nagar, Srinagar, Kashmir, (India).

OFFERS

BIRTHDAY FELICITATION

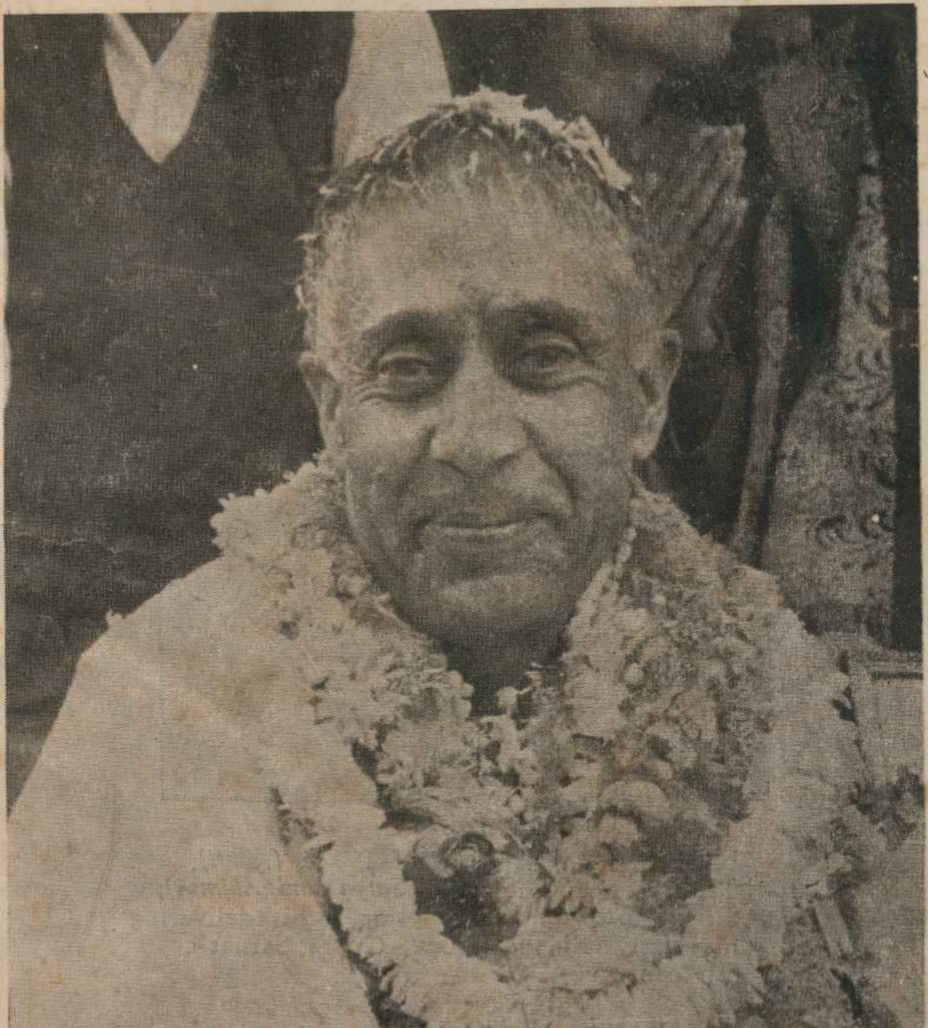
(ABHINANDANAM)

(On 11th April, 1972)

TO

MAHAMAHESHVARA YOGIRAJ RAJANAKA

SWAMI LAKSHMAN JI



कुम-श्रोतम सन्थाः कछु सन्थन मञ्ज् ।
यमि बोवु मूहतः राग सामानः सन्ज ।
शिव-तत्व निष्ट आसि निराकार ।
स्वामीजिय आसिनव त्वहि सोन जय जयकार॥

Lord Buddha, Apostle of Peace *(Śānti)*, Truth & Non-violence *(Satya and Ahimsā)*, Sitting in *dhyāna āsana* prior to his delivering his First Sermon. Stone, Gupta, Sarnath, 5th century A. D.

Lord Buddha, on they lotus—throne,
With praying eyes and hands elate,
What mystic rapture dost thou own,
Immutable and Ultimate?
What peace, unravished of our ken,
Annihilate from the world of men?

HIS HOLINESS
MAHĀMĀHESHVARA PŪJYA
SWĀMĪ LAKSHMAN JI'S
64TH BIRTHDAY FELICITATION
ADDRESS (*ABHINANDANAM*)

—*BY* DR. R. K. KAW

Introductory (Appreciation) :-

It is a pleasure, and a privilege too, to have the opportunity of paying a tribute to our Pujya Gurudev Swāmi Ji, and to felicitate him on his 64th birthday. I knew Swāmi Ji, first, half-a-century ago, when I was reading in the S. P. Middle School, which was lodged in a house of his father Shri Narayan Dass, at Fateh Kadal. I saw the boy Lakshman, occasionally, and it was then said about him that he had turned a saint and renounced the world in his early age, determined to remain above the temptation of the worldly attachments like riches. wife and children, and to live as a celibate (brahmachāri). He had not agreed to marry in spite of his father's efforts to make him a house-holder. For about fifty years I never took any notice of nor interest in knowing how the boy Lakshman was faring During this long span of half-a-century, I too took strides in my own chosen path, having taken a vow to serve *Saraswati* all my life, as a life-long student, as Swāmi Ji had to follow his own chosen holy path.

Luckily, I came in cantact with four saintly, noble-minded and exalted souls, the great scholars. whom I adopted as my gurus, one after the other, in connection with my studies and service of Indology and Culture, I first worked (in my boyhood) as a student of *Vedānta* under my first Guru Swāmi Madhavanand Ji; next as a student of *Darshanas* under my second Guru Shri Srichand Shastri, the Principal of Raghunath Mahavidyalaya, Jammu; then, as a student of Philosophy, Eastern and Western, under my third Guru Prof. Padma-bhushan Dr Siddheshwar Varma (D. Litt.), when I was preparing my thesis for Ph D. degree of the Punjab University. Next, I came to be associated with Padma-bhushan Dr. Vishva Bandhu,

Director of Vish. Vedic Research Institute and Indological Institute (Panjab University), whom I chose as my fourth Guru, while working under him in that Institute. My life was being moulded into a peculiar character under the influence of these great men. A study of these four examples of high-souled personalities itself, more than their teaching or guidance, was an inspiration to me, preparing me unawares for the service of Indology and Culture.

It had never struck me all these years that I had yet to adopt another Guru for inspiration and guidance in my new mission, and the aspiration of my life, for which now I desire to live many more years, at this late age when I am three years older than Swami Ji. I would be the last man to cherish *moksha* for myself, since the great ideal before me is "*sarve bhavantu sukhinah*", and, like Lord Buddha, I would 'refuse to enter *Nirvāna*, until the last devil on earth had first entered it'.

Some years ago, I happened to pay a visit to a friend of mine the late Prof. J. L. Kaul, on his daughter's marriage, and, Lo! a great pell-mell occured there, when a car arrived with some personalities to visit the Professor on the occasion. Owing to a great crowd surrounding them, I could not see who they were. I only saw people bowing down prostrate before them, as did the devotees of Lord Buddha when they saw him. I was simply astonished to see that people have so much faith in saints and sadhus, and in their blessings. After this occasion, once, in Jammu, a few years back, Swami Ji happened to pass by Pakka Danga street and I saw him and paid my respects to him in my usual way, but the Swami looked at my face with his inborn simplicity and innocence After my fourth retirement from the Panjab University service, when I came to Srinagar, in 65th year of my age, it occured to me one day that I should approach the Swāmi for his darshan, though I never believed that, time had came for our Sharada Peetha Research Centre (founded by me in 1958) to be reorganised with the inspiration and blessings of Swami Ji Accordingly, on 3rd October, 1970, I wrote a letter to him to see him and make a present of our Institute publications. Before receiving any reply to my letter, I, personally, went, on one Sunday, to see Swami Ji at his Ishvar Āshram (Nishat) He received me with his usual goodness and

cheerfulness, when I introduced myself and presented my books to him.

By and by, after our first meeting, I continued visiting Swami Ji on some sundays, I am thrilled to see Swami Ji's divine personality and spiritual glory. The Āshram remains packed with his devotees and disciples, having a deep spiritual yearning in their minds, as well as other visitors, some of whom come there for his darshan, some to listen to his *vyākhyans* (discourses) some to touch his holy feet for his blessings, and so on. One feels that the moment he visits the Swami, he is overwhelmed with his godliness, kindness and generous readiness to help and give his blessings to all those who approach him, without any distinction of faith or creed.

Swami Ji is an extraordinary seeker of truth. From his early age, this was his sole ambition, He seems to have been born with an indomitable will, a dauntless determination, and an all-defying spirit of independance and patience, and readiness to go through all stages of Samādhī or meditation. Truth can be visualized only by one who puts his entire life in tune with the Ultimate Reality and when the aspirant immerses himself in it day and night, having the goodness of character, all-round discipline of the body, the senses, the mind, the heart and the intellect. I believe, bv dint of all such disciplines, Swāmī Jī has realized the Truth and penetrated into the deep realms of spiritualism.

Apart from the veneration people have for Swāmī Jī for his self-discipline and spiritual insight, many come and throng round him to be benefitted by his vast knowledge of Kashmir Shaivism and his simple and easy way of explaining the difficult maxims of philosophy He talks things with clarity, not merely from his scholarship. but also from his spiritual experience. In fact, in his *vyākhyāns* he can never dissociate real intellectuality from spirituality, even for a moment. He finds an adequate opportunity for his full spiritual self-expression when he is invited to deliver his *vyākhyāns* especially at our Centre. In his words one does not fail to find 'the tone and depth of Abhinavagupta' and sweetness and novelty of Utpala. He is a reincarnation, in the present time, of those seers and sages of

Shaiva lore who found their highest self-realization in the pursuit of truth and knowledge, and bliss in the kingdom of spirit, where wordly allurements like riches, prestige and position and titles concern them not

And, finally, I am struck with two facets of Swami Ji's life, one is that of renunciation (for search of truth), and the other of spiritual kinship with all who gather round him, without any distinction This is indeed a unique combination. Although he has renounced the world and prefers to pass most of his life in seclusion, yet he cherishes to make his whole *pariwār* (gathering) as one family (kutumba) and feels a great delight in their midst. I remember when on the last sunday, he took leave of the congregation to go out of the valley for two weeks (in this winter), he expressed a desire that if his whole *pariwār* were accompanying him, he would indeed be very happy to pass a longer time outside.

Swāmī Jī's services to the philosophical literature of Kashmir are significant, as is evinced by his edition of *Gītārtha saṁgraha* of Abhinavagupta, his edition of *Utpalastotrāvali* with his is Hindi Commentary and foot-notes, and his so many other works and articles.

May Lord Maheshvara bless the Swāmī Jī to witness yet many many happy returns of his birthday, so as to be an ever fresh fountain of inspiration and an ever-bright beacon-light for an ever-increasing number of his disciples, devotees and others.

Obeisance to dear Swami Ji.

Swami Ji's Birthday Felicitation (*Abhinandanam*)

Dear Pūjya Swāmī Ji,

We, your disciples and devotees (bhakhtāh), have assembled here, today, to present this Birthday Felicitation Address (*Abhinandanam*) to your holiness with our deep affection (*prīti*) and profound reverance (*bhakti*) for your esteemed self, expressed, as it is, in Oriental tone.

We believe, in thee, our Gurudev, *Vishvottīrṇa* (the Infinite) has embodied Himself in the limited form of this *Vishva-rupa* with the sovereignty of His will (*icchā, svātantrya*)

विश्वोत्तीर्णो स्वेच्छया विश्वरूपः गुरुरूपत्वम् उपागतः,

a Bodhisattva, as it were, having descended upon the earth from amongst the gods of the heaven of Tusita —

देवेभ्यस्तुषितेभ्योऽथ बोधिसत्वः च्युतिं व्रजन्,

for the good of humanity, dispelling the darkness, of ignorance from mankind —

यश्च मानवानां तिमिरहरणः सज्जनानां हिताय मर्त्यलोके अवतीर्णः,

whose very sight (*rūpam*) gives happiness, joy and cheer to men —

रूपं यस्य निखिलजगतां हृत्प्रमोदस्य हेतुः.

Thou offereth the drink of nector of Shaiva lore, flowing from the lotus of thy mouth, to masses of thine devotees —

यः शैवाख्यं परमम् अमृतं स्वाननाब्जात् निर्गतं भक्तवृन्दान् पाययति.

With thy smiling face, thou explaineth the difficult m a x i m s of philosophy in a simple and easy way, removing all the doubts from the learners—

व्याख्यानेन प्रहसितमुख· कर्तनः संशयानाम्.

Not only dost thou thyself pass over the deep ocean of evil, agitated by waves of anger, intoxication and fear, but also ferryeth thou the people across the same —

यो हि क्रोध-मद-भय-तरंग-चलं दोषसागरम् अगाधम्
न स्वयम् एव प्रततार अपितु लोकम् अपि व्यतारयत्.

Thou art one of those ascetics, who perform hard penance, regardless of the comforts of their bodies, with their minds fixed upon the path of righteousness and happy in their toil (directed to the good of humanity) —

निरपेक्षाः शरीरेषु धर्मे यत्र स्वबुद्धयः। संहृष्टा इव यत्नेन तापसास्
तेपिरे तपः। तेषां पदपद्धतिम् एव अनुव्रजन्तो ऽधुना भवन्तो ऽवलोकयन्ते.

Being a born Yogin (*Sahaja-yogī*) and one whom *tapasyā* is a rich possession (*tapodhana*), thou art absorbed in performance of extremely hard penance from thy very early age, with thy mind fixed on the Ultimate Truth --

सहज-योगी तपोधनः भवान् बाल्यादेव दुःसहे परमतपसि वर्तमानः.

Being a born devotee of the Lord Maheshvara, thou hast become a worthy recipient of His gift of the knowledge of the esoteric doctrine of Pratyabhijnā—

कथंचिद् आसाद्य महेश्वरस्य दास्यम् .

Thou dost not feel joy when honoured, nor unhappiness when shown disregard—

प्रतिपूजया न हृष्यति न च अवज्ञया शुचमाप्नोति.

With a desire to uplift suffering humanity (*Pashu-pramātā*) lying lost in the marsh of the evils of the world, thou hast found a way out for him in the precept of "*Udyamo-bhairavah*", i. e. making decisive effort to bring under control all passions and thus become a *bhairavah* (the powerful).

अज्ञानपङ्कनिमग्नानाम् उद्धाराय सुकरम् उपायम् अविदद् 'उद्यमो भैरवो' यः.

With thy profound knowledge and eloquence, thou inspireth many of thy disciples and giveth them delight like the moon with its nectarious beams and removeth their darkness of ignorance with thine light (of knowledge) like the sun —

शैवाम्नाय प्रवचनरतिः शंकरो यो हि देवः, पीयूषांशुर इव मुखरुचा ह्लादयन्
शिष्यसंघान् दीपत्या भास्वानिव हृदय पङ्करुहोद्बोधहेतुः.

That glorious embodiment of spiritual illumination, shining with the light of divine wisdom is not in the least tired of imparting knowledge to us, thine thirsty devotees —

ज्ञानपिपासार्तेभ्यो ऽस्मभ्यं ज्ञानामृतदानात् श्रीमन्तः
ज्ञानप्रकाशस्वरूपः जातु न विरमन्ति.

May our mouths be more and more beautifully adorned by singing sweeter songs for thee —

त्वत् प्रलापमयरक्त-गीतिका नित्ययुक्त-वदनोपशोभिताः स्याम.

Dr. R. K. KAW (*Director*)

11th April 1972.

On behalf of the members of the
Sharada Peetha Research Centre,
Karan-Nagar, Srinagar,
and on behalf of the devotees of
Ishvar Ashram, and others gathered.

अथ गुरुस्तुति-प्रारम्भः

A) Sankrit

१) विश्वत्तीर्णं चिदानन्दं साकारत्वम् उपागतम् ।
गुरुरूपतया वन्दे प्रत्यक्षं लक्ष्मणं शिवम् ॥

May we offer obeisance to Shiva, who is beyond this mundane existence, who abounds in conscious beatitude and who has embodied Himself and stands before us in the form of our Guru, Rev. Lakshmana Ji.

२) स्तौमि भक्त्या लक्ष्मणम् एकं शिवरूपम् ।
यस्मिन् करुणामैत्रीप्रज्ञाः स्फुरन्तीत्थम् ।
यस्मिन् दृष्टे नश्यति तत्संसृति दुःखम् !
तं संसारध्वान्तविनाशं गुरुमीडे ॥

Obeisance to thee, O Lakshmana Swami, *Shiva*-incarnate, who manifests compassion (*karuna*), friendliness (*maitri*) and divine wisdom (*prajñā*) By whose *darshana*, the evils of this *samsāra* are annihilated. May I bow to the dispeller of the darkness of ignorance, our Guru.

३) आचार्येभ्यो लब्ध सुसूक्ष्माच्युत-तत्त्वाद् ।
वैराग्येणाभ्यासबलाच्चैव दृढिम्ना ।
भक्तयैकाग्रध्यानपरो यो वेत्तीशम् । तं .. ॥

Who has found God (*Īshvara*) by realizing the Profound and Absolute Truth from his Gurus, by *vairāgya* (asceticism), by a great force of *abhyāsa* (yogic practices), by *bhakti* (devotion), and by concentration and meditation (dyāna).

४) प्राणानायम्योमिति चित्तं हृदि रुद्ध्वा ।
नान्यत्स्मृत्वा तत्पुनरत्रैव विलाप्य ।
क्षीणेचित्ते शाम्भव-तत्त्वं हि वेत्ति यः ।तं ... ॥

Having suppressed his breath (in *Yogabhyāsa*) and concentrating his mind on the sacred word "*Om*", and thinking about nothing else, fixing it (mind) again on the same (*Om*), who realized *Shāmbhava Tattva* (Reality), on relaxation of his mind, I bow to him.

B) Kashmiri

१) प्रत्यभिज्ञानुक अमृत मे चावतम् ।
सत्गुरु हावत गटि मञ्जः गाश ।

May I drink (deep) the nector of *Pratyabhijñā* doctrine; O true Guru, show me the light in the dark.

२) प्रकाशः विमर्षः ग्यानः-रूप आसवुन ।
गोमुत च्छूस ब अज्ञानस मञ्ज् ।
ओन च्छुस ज्ञ.नच वथ मे वुछिनावतम् । सत ॥

Abounding in *jñāna* (knowledge) and being endowed with the innate powers of *Prakāsha* and *Vimarsha* (thought and action), I am sunk in the abyss of ignorance. I am blind, O Guru; show me the way to the realization of truth.

३) छुयि काम क्रोधयि त मुह् संसारई ।
ममतायि सूति विस्तारई म्योन् ।
समतायि सूति यमि मञ्जः मुकलावतम् । सत्... ॥

Kāma (desire), *Krodha* (anger) and *Moha* (bewilderment) are the evils of this *samsāra* (world); My self is abounding in selfishness (mamatā); May I, O Guru, be free from all these evils.

४) ज्ञानकि नेतरी वारः मुचरावतम् ।
पम्पोष ज़न फुलः नावतम् मन ।
अद्वैतः भावः किन पानस मे छावतम् । सत् ...

Open fully my eyes of discrimination (*Jñāna*); May the flower of my mind bloom like a lotus; May my self be adorned with the sense of unity (*Advaita*), O Sat Guru.

५) म्योननाव कृष्ण छुई छम मे चान्य आश ।
भावतम् प्रत्यभिज्ञानुक गाश ।
यत् जन्मस मञ्ज पुषः मतः पावतम् । सत ॥

My name is Krishna; I have placed my hope in thee. Show me the light of *Pratyabhijñā*, so that I may not fail in achieving my ambition (aspiration) in this life.

C)

१) स्वामी जियः आसिनव त्वहि सोन जय-जय-कार ।
सत् गुरु भावितव सत् विचार ॥

Hail to thee, O, Swami ji, Impart unto us the comprehension of Truth, O, Sat-Guru Ji;

२) अविद्यायि हुन्द असि कासिव गटःकार ।
असि खुतः बुड़ च्छुवनः कांह उपकार ।
धर्म च नावि क्यत दियिव असि तार । सत... ॥

Dispel from us the darkness of ignorance.
There is no greater favour (kindness) than this;
Ferry us across this mundane river in the boat of Righteousness;
Hail to thee, O, Swāmī Ji.

३) बन्धकुस च्छुइ, यस च्छुई विषयराग ।
मुक्त कुस, यमि तत् कुरमुत च्छु त्याग ।
पननुय च्छु बन्ध - त पननुय मुक: - जार ! ॥ सत...

Who is fettered (with shackles)? It is one who is addicted to sensual pleasures. Who is free from fetters? It is he who has given up attachment to the objects of senses. Man fetters himself (by shackles); man sets himself free from fetters. Hail to thee, O, Swāmi Ji.

४) कुस कठ्युन नरकाह, सु गव राग: द्वेष ।
स्वरगः पद कुस गव, तमिकुथि न लेष ।
तॖषिहॖतिः च्यतः ज्ञानः अमृतधार । सत ...॥

Which is violent (fierce) hell? It is attachment (with some beloved ones) and hatred with others. What is the state of heaven? It is being completely free from attachment and hatred (i. e. being equanimous). May you drink deep the nector of knowledge (*jñāna*) with a great thirst (for it).

५) सुखः निद्रा कुसः, समाज हज़् त्यथ ।
जाग्रत कुस, चारुन सत् असत् ।
दूषन दॖयुन बुन बुन विस्तार । सत—॥

Which is the blissful sleep? It is the state of *Samādhi* (meditation). What is the waking state? It is the state of discriminating real (*sat*) from unreal (*asat*), when one gives up all his blemishes. Hail to thee O, Swāmi Ji.

६) शत्थुर कम-चे; पननीय च्छियि इन्द्रिय ।
मित्थर तिमय यलि करिज़्यक ज़य ।
कुनिविज़ि च्छि शीतल कुनि विज़ि नार । सत ॥

Who are your enemies? (They are) your own senses.
They are your friends when you conquer them.
Sometimes they are calm (cold), sometimes excited (fire). Hail to thee, O, Swami Ji.

७) दरिद्र कुस, यस च्छय तृष्णा जीठ ।

धनवान कुस च्छु; युस च्छु सन्तोष/ बीत ।

सन्तुष्ट रोज़ प्राव आनन्द द्वार ॥ सत

Who is pauper? It is one who has excessive greed.
Who is wealthy? One who is full of contentment.
Be contented and attain to the gateway of bliss (beatitude).
Hail to thee, O, Swami Ji.

८) ज़िन्दय मृदमुत कुस च्छु, परम आलसी ।

केवल वुच्छान अच्छिव, सु निर् — उद्धमी ।

वुद्योग करुन च्छय ज़ीवनुक सार । सत .. ॥

Who is dead while living? He is one who is extremely idle and inactive. That lazy man is only looking with his eyes; Making effort (i e. active life) is the essence of life. Hail to thee, O Swami Ji.

९) फांसि लुगमुत च्छु कुस, यस च्छि ममता ।

कुस मद च्छु चुर, मूह-सस्त अविद्या ।

जीवदारियन च्छु सूई बुड़ अन्धकार ॥ सत ।

Who is on the gallows (to be hanged)? It is one who has selfishness (*mamatā*). Which madness (intoxication, passion, or arrogance) is great? It is ignorance, together with 'delusion infatuation and folly'. This is the great (deep) darkness for the living beings (men). Hail to thee, O, Swami Ji.

१०) अनेन मंज ओन कुस, च्छु कामी जन ।

कुस मरुन च्छु मरनन मञ्ज़ कठिन ।

पननुय कृत्यकर्म अपः यशः दार ॥ सत .. ।

Who is (really) blind among blind? One who is passionate;
Which death is more fierce among deaths?
It is one's own action which brings bad reputation to man. Hail to thee O. Swami Ji.

११) भूषनन मञ्ज़ शील जान भूषन ।

तीर्थ कुस ओत्तम, पनुन शुद्ध मन ।

सूई गंगा त जमुना हरिद्वार ॥ सत —॥

Among ornaments character (*shila*) should be known as a better ornament. Whicb is the best shrine ? It is one's pure mind. That is as sacred as the river Ganga, the river Jamuna and Haridwar. Hail to thee, O, Swami Ji.

१२) कुस रोग ज्यूठतय क्रूठ आसुन ।
संसार युथत्युथ दुखी भासुन ।
तत् क्या च्छु अवशद, शुद्ध विचार ॥ सत— ॥

Which disease is long and severe ? It is looking at this world, under all circumstances, as full of suffering and misery. What is the medicine for this disease ? It is pure and clean thinking. Hail to thee, O, Swami Ji,

१३) गुरु कुस, जि युस कर्‍ि हित-उपदीश ।
शष कुस, युस आसि भक्ति-भावः शीश ।
विषयरसः निषि आसि निराहार ॥ सत— ॥

Who is worthy a Guru (spiritual guide)? It is he who gives teachings and admonitions for the benefit (of his disciples). Who is a worthy *shisha* (disciple)? He is one who is wholly devoted to his Guru; he will have no taste for sensual pleasures and will abstain from them. Hail to thee, O, Swami Ji

१४) कुस-ओत्तम सन्थाः च्छु सन्थन मञ्ज ।
यमि त्रोवुः मूहः तः रागः सामान । सञ्ज ।
शिवतत्वनिष्ट आसि निराकार ॥ सत् — ।

Who is the best saint among saints? It is he who has given up all allurements (infatuation) and attachments, and also acquisition of worldly objects. He remains occupied in meditation on Shiva, the highest Reality, without being disturbed. Hail to thee, O, Swāmi Ji.

१५) शिवधाम प्रावनस क्या सना हीत् ।
रीत त्रावित बरिज़ि तमिचिय प्रीत् ।
शम सन्तोष सतसंग विचार ॥ सत्

What is the means of attaining to the abode of Shiva? This object is achieved by giving up all customary rituals and being devoted to Shiva exclusively. Conquer your senses; be contented; and associate yourself with an assembly of saints to be a thinker (spiritual-minded). Hail to thee, O, Swami Ji.

१६) कुस जर च्छु ज़ीवः दारियन, अचीतना ।
मूरख कुस च्छु, यस च्छय अविवीकता ,
सत असत जाननस न तस अधिकार ॥ सत — ।

What deafness lies in the living beings (viz. men)? It is the lack of awareness of the spiritual path (which leads to the highestgoal) Who is an idiot? He is one who has no discrimination (is ignorant). He is not entitled to know real from unreal (truth from falsehood). Hail to thee, O, Swami Ji.

१७) कुसः काम च्छि प्रेयवनि सुखदिव वूनि ।
शिव-भक्ति बिय वास-देवूनि ।
कुस ज्युन च्छु जान, निर्दोषः प्रकार । सत — ।

Which work is pleasing and giving delight (happiness)? It is the devotion for God Shiva and Vasudeva (Vishnu). Which birth is good? It is his whose life is not defiled by any defamatory act. Hail to thee, O, Swami Ji

१८) वीद कुस च्छु युस दियः ब्रह्मविचार ।
बुद्ध कुसः च्छि युस च्छांरड़ परमार्थसार ।
शैव योगस (समावेशस) मञ्ज रोज़ि निर्विकार ॥सत— ।

Which is a true scripture? It is those sacred books which give one thougt of the highest Reality *(Brahman, Maheshvara).* Which is a fit intellect? It is that which searches the Transcendental Being, the essence of everything, and that which rests undisturbed in *Shaiva Yoga* (meditation on Shiva).

१९) कुस लाभ बुड, बुड़ च्छु आत्मुकलाभ ।
चिदानन्द (शिवधाम) प्रावनुक रोज़ेस न ताभ ।
मन यमि ज्यून तमि ज्यून संसार ॥ सत — ।

Which achievement is great? The knowledge (recognition) of Ātman (Self) is a great achievement. In that state one is impatient to attain to the abode of Shiva (abounding in conscious beatitude). One who conquers his mind, conquers this world. Hail to thee, O, Swāmi Ji.

२०) वीरन मञ्ज़ कुस च्छु बुड़वलवीर ।
सहमुत च्छु यमि कामदीवुन तीर ।
विचारः चिय कड़ि नानि तलवार ॥ सत — ।

Who is eminently mighty among the mighty?
It is he who bears patiently the darts of Cupid and unsheathes the sword of his thought (reason - to crush the Cupid's darts).

२१) बलवान धैरवान च्छु कुस उत्तम ज़न।
संसारूकि-दृश्य यस च्छ़िन मूहन ।
काम-क्रोध जीनिथ त मूह्-अहंकार ॥ सत् ... ।

Brave and courageous, who is the best of men?
It is he who is not infatuated by the scenes of the world causing disturbance, who conquers desire (Kāma), anger (krodha), bewilderment (infatuation) (moha) and egotism (selfishness, pride) (ahaṁkāra).
Hail to thee. O; Swāmi Ji.

२२) राधाकृष्ण यलि मन शुज़रावक ।
परमानन्द शिवधाम च प्रावक ।
(गुरु-प्रसादसूत्ति शक्तिपात प्रावक) ।
चित्विमर्शः दीप्तिमान निराकार ।
सतगुरु ...॥

O Radha-Krishna! when you will refine (purify) your mind,
You will achieve spiritual power by the grace of your guru
(You will achieve the abode of Shiva abounding in conscious beatitude);
O, my gracious true Guru, endowed with plenitude of Prakāsha and Vimarsha (powers of Cit - Consciousness), lustrous one, peaceful (unpurturbed), impart unto me the comprehension of Truth.

PURPOSE OF GITĀ ACCORDING TO SHAIVA VIEW

—By Swami Lakshman Joo

Kashmir Shaivism is basically an enquiry into the truth of human experience It is a venture at discovering permanence in changefulness and universality in individuality. It, therefore, affirms the spirit of modern science. Studied in the right way, Kashmir Shaivism is bound to reveal its utility and charm to the modern mind There is a purposeful uniqueness in this system of Indian spiritual thought. To give an instance here, I would point out how the great Shaiva teacher Abhinavagupta explains the purpose of the *Gītā* in his *Gitārtha-saṁgraha* (a commentary on *Gītā*).

While trying to solve the problem of life in the light of the Lord's song, Abhinavagupta says: What is the main purpose of our life here? Why is our mind torn by conflicting duties and loyalties? These are the very difficult questions he sets out to solve in his commentary. The freedom from all our miseries, he very boldly and emphatically declares, can neither be obtained through the renunciation of the world, nor by hatred towards this world, but by feeling the presence of God everywhere, who is the inmost centre of each and every object.

There is an unceasing battle going on between Right (*Pāṇḍū*) and Wrong (*Kurū*) in one's own body (*dharma-kṣetre*) which is analogous to the war between Kauravas and Pāndavas. Each side strives to gain the upper hand. This famous conflict between the two sides shows how man should side with the Right ultimately to conquer the Wrong and thus become the instrument of God's good purpose on earth.

'*Dharmakṣetre*' signifies that the minds of people as they are by nature pure, get polluted by selfish interests and wicked thoughts leading them to the acts of vileness and wildness. Abhinavagupta explains '*māmakaḥ*' as vile and impure thoughts coming in man's mind by his inherent ignorance and selfishness (*māmakāḥ - avidyā-puruṣocitā avidyā-mayāḥ saṅkalpāḥ*) which lead him to use violence against his own fellow men, nay even against his own kith and kin. *Pāṇḍavāḥ* is explained as pure or good and wise thoughts, humanistic outlook, which are the result of persuit of truth and knowledge, by man (*Pāṇḍavāḥ* - śuddha-*vidyā puruṣocitā vidyātmānaḥ*). Ultimately there is the victory of the right.

———

STATES OF EXPERIENCES OF A YOGIN

—By Yogini Sharika Ji (Abridged and tr. from Hindi by Dr. R. K. Kaw)

Common perceivers experience only the three ordinary states: *jāgrat* (waking state), *svapna* (dream state) and *suṣupti* (state of dreamless sleep). Spiritual souls enter into *samāvesha* in the *tvryā* (the fourth state) and the *turyātīta* (beyond the fourth state). According to the point of view of the Shaiva yogin, these commonly known

states assume the forms of so many sub-states. There are four sub-states in Jāgrat: '*jāgrat-jāgrat*' (known also 'abuddha'), *jāgrat-svapna*, ('buddha'), *jāgrat-sushupti (prabuddha)* and *jāgrat-turyā (su-prabuddha)*. Yogis call *jāgrat* (waking state) '*pindastha*' and jñānis (realized souls) '*sarvatobhadra*'. There are similar sub-states in *svapna* (dreaming state): '*svapna-jāgrat*' (called also '*gatāgata*), '*svapna-svapna*' (*suvikṣipta*), '*svapna-suṣupti*' (*samgata*) and *svapna-turyā*' (*su-samāhita*). Yogis call *svapna* state '*padastha*' and Jñānis '*vyāpti*'. *Suṣupti* (dreamless sleep state) has also similar four sub-states: *suṣupti-jāgrat*' (called also *udita*), '*suṣupti-svapna*' (*vipula*), '*suṣupti-suṣupti*' (*shānta*) and '*suṣupti-turyā*' (*suprasanna*) Yogis call *suṣupti* '*rūpastha*' and jñānis '*mahāvyāpti*'. The three states are respectively conceived—*jagrat* as *prameya-bhūmi*, viz. the world of objects of preception, *svapna* as '*pramāṇa-bhūmi*', the state or process of preception, and *suṣupti* as *pramātṛ-bhūmi*, state of perceiver. In order to explain *turyā* state, we must first distinguish between *pramā* (or *pramiti*) and *pramātā*. The *pramāta* state is that in which the perceiver is affected with the form of the objects, and the state of *pramiti* is that in which he is not so affected. *Pramiti* stage is a higher stage than that of *pramāta*. *Turyā* (the foursh state) has three sub-states only: '*turyā-jāgrat*' (called also '*manonmana*), '*turyā-asvapn*' (*ananta*) and *turyā*-suṣupti (*sarvā tha*). In Śaiva-sāstra, *Turyaa*-state is also called shakti-samāvesha. The commonly known *Turyaa-avastha* (the fourth state) is called by Yogis '*rupaatīta*' and by Jñānis 'pracaya'. Now we come to 'turyātīta avasthā' (the state beyond turyā or the fourth), also called Parama-dhāma. In this state there is complete cessation of Yoga discipline. It is only a state of the plenitude or fullness of jñāna (prasamkhyāna - the highest realization), where ultimately a Yogi reaches by abhyāsa. Jñānis call this state Mahā-pracaya as in it the Transcendental (vishvottīrṇa) and non-transcendental or cosmic (viśvamaya) states of Maheshvara are identified or get merged in experience. As for jñānis this 'avasthā' (state) lasts for good, so they call this stata 'satatodyata' also. (For the understanding of technical terms for all these states and for their comprehensive significance, the reader is advised to approach Swami Lakshman Ji and Yoginis Sharika Ji and Prabhā Ji and to refer to Sharika Ji's paper in Mālinī (Pp. 1-7) and also Tantrāloka).

SECRET OF PRATIBIMBAVĀDA (UNITY IN DIVERSITY)

—BY YOGINI PRABHA DEVI

(The conspectus of her paper in Mālini, by Dr. R. K. Kaw)

According to Pratibimbavāda theory, in Kashmir Shaivism Samvit or Caitanyam (Consciousness), with the sovereignty of its will, (Svātantrya), manifests on the substratum of itself (svabhittau) and as inseparate from itself (Svātmābhinna), this cosmos (vishva) with its diversity of objects (vedya-varga), sentient and insentient, just as reflections of objects are cast in a clean surface of a mirror. In the former case the substratum and the objects manifested are not separate from Samvit (Caitanyam), but in the latter case, the objects are separate from the mirror in which the reflections are cast. The theory explains how nature observes unity in diversity. The main doctrine that Kashmir Shaivism establishes is the doctrine of Shaiva Monism (Sarva-shivatā), i. e this cosmos is the embodiment of Śhiva, and equality of everything in nature (sarva-samatā). Śiva (the Ultimate Reality) is immanent in this whole universe consisting of diverse objects. In spite of diversity, there is unity in this diverse world, because one Shiva is the essence and identity of every thing that exists. There is equality in all things because one principle Shiva (Reality) makes them identical with one another. Shiva is the common thread that runs through the chain of diverse objects. It is this principle that maintains the system and order in this cosmos, otherwise all things would be in a state of chaos.

An aspirant has to realise this doctrine of Unity in Diversity as the only way to peace and happiness. The doctrine of Pratyabhijñā lays emphasis on the unity of mankind, the unity of all living beings, in fact, the unity of life in the entire univers When mankind awakes to this truth, universal brotherhood will follow. Then the man will spontaneously develop love for all creation. He will be free from hatred for any man. Iśāvāsyopaniṣad (veses 6 & 7) says, "He who sees all creatures in himself, himself in all creatures, does not show abhorrence to any one. Knowing all living beings to be one's own self, seeing the unity of mankind, how can there be delusion, suffering or sorrow ?"

(N. B. The author recommends, in this connection, the study of "*Vishva-cit pratibimba*" theory in *Tantraaloka* III, and concepts of "*Aham-paraamarsha*" and "*Matṛkaa-cakra*" in *Maalinī Vijaya Tantra.*

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Gen. Editor Dr. R. K. KAW

The main object of our Research Centre is to revitalize our national Cultural in which are enshrined immortal principles of truth and non-violence, universal brotherhood and world-peace and the five great principles of Panchashila. The centre aims at bringing a 'renaissance of Man's spirit' and awakening consciousness af a 'spiritual kinship' and sense of unity and friendship among the peoples of the world, by cultural intercourse and mutual exchanges.

I long to go,

Lead me and my countrymen. O Almighty God!
into that glorious land of peace and plenty;
Where people are happy and observe the simple rules of life;
Where wars are unknown and nuclear is not known;
Where men and women have no fights and have equal rights;
And might is not right;
Where there is no disease, want and fear;
Where none begs none disputes, none envies;
None covets and none steals;
Where all have work and none is idle;
Where the lands are vast and water plenty,
Orchards full of fruits and fields green;
Where there is all beauty and no ugliness;
Where men have one religion and one shrine,
having a living faith in one loving Father - God of all;
Where people sing in ecstasy the joy of the living
presence of God;
Unto that land I long to go, my Master!

Som. N. Dhar.

Sharada-Peetha

विश्व-शान्ति :

Lord Buddha

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